A TREATISE
of the Principles of *Chriſt his doctrine: and* of the Principles of Antechriſtes *doctrine.*

With a compariſon betweene theſe two gouernments.

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BIBLIOTHECA
LAMBETHANA

¶ The Preface to *this Booke.*

IT is no newe thing for the trueth to haue enemies, for religion to bee hated: for the Goſpell to bee gaynſayd, for darnell to be ſowne by the enemie amongſt the good

corne, for Gods children to be impugned, for falſe Chriſts and falſe Prophets to goe about to deceiue the very elect if it were poſsible. Hereof beſides the examples and teſtimonies left in the old & new Teſtaments, there are ſundrie records in the auncient hiſtories and monuments of the Church: But to omit places & examples in the Scriptures, and to let paſſe the recordes of antiquities, the Prince of darkneſſe hath ſo farre preuailed in theſe latter daies of the world, that he hath in our

age,

age, and in our ſight ſet before vs tòo many & too manifeſt teſtimonies of theſe matters: in the yeeres and daies which it hath pleaſed God of his mercie to giue me vppon the earth, I haue ſeen ſundrie, and ſome I haue obſerued, which I haue ſet downe to the viewe of you my friends and children, the rather becauſe I thinke that in your young yeeres you haue not ſo thorowly obſerued thē, but maie therfore now by looking vpon thē the more deteſt both the practiſes and the practi-

sers, when it pleased our gracious God in his mercies, amongst many other, to pull me out of darkness and ignorance in the latter ende of the raigne of that victorious King, King Henry the eight, the mallet of Poperie, and vnder the gouernment of that blessed youth & sweet Prince King Edward the sixt, the setter vp of the Gospell, and to bring mee by the lanterne of the trueth and bright shining light of the Gospell to his sonne my sauiour Iesus Christ (the roote of all the blessings

which

which hee hath from time to time multiplied vpō me your father and friend euer ſince) Then did the roring Lyon prouoke the next Prince to bee an Enemie to the trueth, vnder pretence that the Goſpell was an Enemie to the ſtate of Princes, a ſubuerter of al good orders, a deſtroyer of Commonweales, a breeder of hurliburlies, & that Chriſt the head of the Church was a rooter vp & an ouerthrower of the Church, ſo arming her with power and authoritie, that betweene her, and the

Popiſh Maſſemen, many of Gods children were driuen into exile, and the bloud of moſt of them which ſtayed was ſhed in great abundance, which bloud to this day cryeth out for vengeance vppon that bloudthirſtie generation of Papiſts: but after that God had made a tryall of his people, hee ouerthrewe that gouernement, and therewith ſhooke the Tower of Babell, and the pillers thereof, and ſent our gracious Ladie and noble Queene Elizabeth to build heauenly Syon, to repayre

payre the ruines of Hieruſa-
lem, and to ſet vp his Church
and his Goſpell, the glorie
and beautie of his Iſrael. At
the firſt the mightie Philiſtins
of Gath ſtood forth, as if they
would holde the field by lear-
ning, but by the Goſpell the
power of GOD to ſaluation,
they receiued the foyle in the
great congregation and aſ-
ſemblie of the Lords in this
land. Then writ they bookes:
but the penne of the readie
writer did ſpeedily confute
them: yet not ſatiſfied, they
ſet vp their Maſſe, they girded

on their armour, they drewe the ſword, they bent the bow, and thought by might of mā and ſtrength of horſe to vpholde their GOD Maozim, they ſayd in the glory of their vanities, wee will purſue, wee will ouertake, wee will deuide the ſpoyle, we will drawe our ſwordes, and our hands ſhall deſtroy them, they had a bleſſing from their father the Pope, and a curſe vpon al that withſtood them, but the Lord againſt whō they came, bleſſed their curſe, & curſed their bleſsing, caſt a trembling

feare

feare, and dread vppon their Captaines and great men, ſo that in their amazednes, and faintnes of their hearts they fled, but they which remayned were brought to nothing, the horſe and his rider were ouerthrowne, their Idol fell downe, and neuer ſince durſt ſtand in publike place: So let all thine enemies periſh O Lorde, but they that loue thee ſhall bee as the Sunne when he riſeth in his might. And the lande hath had reſt from publike rebellion euer ſince, when neither diſputation,

tion, writing of bookes, thũdring curſes, and Bulles from Rome, nor ſworde and ſpeare at home could preuaile, by craftie ſubtiltie they ſought to gaine. And firſt, as the Phariſies ſought to ſet diſſention betweene Iohns diſciples and Chriſte about faſting: So ſought theſe men to ſowe the ſeede of diſcord among brethren. And herein alas they haue too farre preuailed, by ſetting Ephraim againſt Manaſſes, and Manaſſes againſt Ephraim, brethren, contrarie to nature, againſt brethren,

fathers,

fathers, without all affection, againſt children, people, without regard of Chriſtianitie, againſt their paſtors: Nay, by their priuy lurking, ſecret ſubtilties, & ſubtile whiſperings, they had almoſt brought the Prince and Magiſtrates by beholding theſe troubles (yet no other then as the contention of Paule and Peter, the ſeperation of Barnabas from Paule, the Sale, the putting into the pit, the bloudſhed of Ioſeph almoſt by his owne brethren) to ſay as Rebecca, feeling the ſtrife in her wõbe

ſayd:

ſayd: ſeeing it is ſo, why am I thus? Nay, it had bene better to haue continued barren, to remaine without the promiſe, without hope of ſaluation, then to be thus; the Goſpell is troubleſome, profeſſors are contentious, Poperie eaſeth Princes, and the Papiſtes are the quieteſt ſubiects: But ſhe going to the Lord, and in his Sanctuarie, hearing, ſeeing, and vnderſtanding the trueth of theſe things, could not be drawn to ſerue their humors, which they ſeeing, that none of theſe deuiſes could bring

our

our Soueraigne (who houlds her Sword and Crowne of the Lord in chiefe)to chaunge her tenure,to alter her copie,and to hould of the man of ſinne, to raigne and rule vnder the warrant of the marke of the Beaſt.Then,as Sathan,bicauſe Chriſt would not take a kingdome of him , ceaſed not vntil he tooke his life from him, So haue they curſed her , abſolued her ſubiects from obedience,allegeance,duetie and oth , ſought to alienate their louing hearts from their naturall and mercifull Princeſſe,

to

to bring her to her ende by manifolde trayterous conſpiracies: And now practiſeth to bring in the Spanyard, Italian and French, to ioyne with our Papiſtes at home, to make an ende of our peace for the ſtopping of the Goſpell, rooting out of Religion, ranſacking of houſes, ſhedding the bloud of our wiues and children, making hauocke of the whole lande, ouerthrowing our noble throne of gouernment, and our renowned, who theſe many yeres to our comfort, and to her Royall fame

and

and glory hath ſit in the ſame. Seeing then my good freends and children, that Sathans practiſes are ſo many, ſo great, and ſo dangerous, I haue thought good to ſet down vnto you, firſt the manner how Chriſt gouerneth in his Church, as he hath ſhewed in his word, next the outragious tiranny and vſurpation of Antichriſt. Laſtly, a compariſon betweene the eaſy burthen, and ſweete yoke of Ieſus Chriſt, and the intollerable & importable rages of the man of Sinne.

Certayne Principles according to the word of *God, set downe for the approuing* of Christ his Doctrine.

FIrſt, it is a principle, that Chriſt is not onely a King, but alſo a Prieſt, and a Prophet to hys Church: A King, as a Ruler to gouerne his people ſpiritually: a Prieſt, to Sacrifice once for the redemption of his people: and a Prophet, to teach and to inſtruct his people. Hebr. 7. Actes. 7.

It is alſo a principle, that Chriſt his kingdome is not of this world, and therefore his Iohn. 18.

kingdome and gouernment is not earthly, but ſpirituall and heauenly.

Iohn. 10. It is alſo a principle, that the Church of Chriſt are the ſhéepe of Chriſt, that do heare, and do obey the voyce of Chriſt, ſo that he that ſhal ſay, that the Church of Chriſt is to be obeyed aboue the word of God, which is the voyce of Chriſt, he ſayeth as much in effect, that the ſhéepe of Chriſt which are the Church of Chriſt, ought not to obey the voyce of Chriſt, but that they ought to ouerrule the voyce of Chriſt.

It is also a principle, that Christ his kingdome and his gouernment ouer his Church is not outwarde to force his people, but it is an inward force that ruleth & turneth the harts of his people to the obedience of his heauenly seruice: for Christ taught not his Apostles to rule forcibly, but to preach the heauenly will of God simply. Mark. 10.

It is also a principle, that as Christ taught humility, and forbad supremacy to his Apostles: so Christ taught his Apostles to submit themselues vnto the authority of Princes, and to ac- Rom. 13

knowledge that the power and authority of Princes was from God, to gouerne forcibly, because he that resisteth the power of Princes, resisteth the ordinance of God giuen to Princes, and he that resisteth herein, receyueth to himselfe damnation, because the Prince beareth not the sword in vayne, but to strike to Gods glory especially.

Actes. 5. It is also a principle, that Christ taught his Apostles rather to obey God than man, if the Prince should commaunde any thing against God. But yet this obeying of God taught not the

the Apostles to resist Princes forcibly, but to suffer at Princes hands any torture rather than to disobey the commandement of God.

It is also a principle, that christian Princes in these dayes haue as much authority ouer the Church of Christ to drawe the sword of his gouernment against all pretended teachers of the Gospell, that shall swarue in doctrine from the true word of God, as King Dauid, and such other good Princes had to reforme the Church, and to kill the idolatrous Priests and false Kings. 23.

teachers that were in the time of their rule and gouernment.

Math. 22. It is also a principle that Christ taught his Apostles and his Disciples by his owne example, to be subiect and obedient to Princes, and to pay them tribute, in acknowledging of their subiection to Princes, vnlesse they were vrged by Princes to disobey God, for proofe whereof, our Crede doth teach vs, that he suffered obediently vnder Pontius Pilate, the Deputy of the Prince, that was then Tiberius Cesar the Emperour of Rome, wherevpon it followeth

followeth by Christ his Doctrine, that all his Apostles, and all that will be his true Disciples as members of his true Churche, must take vp theyr Crosse and so to follow hym accordingly.

It is also a principle, that no man earthly can presume to vsurpe to haue a greater authoritie ouer Princes, or to be lesse obedient vnto Princes than Christ himselfe had and vsed in his life time, howsoeuer any earthly man shall presume to challenge vnto himself the name to be the Vicar of Christ in Math. 20.

earth, or to be the head of the Church in earth, vnlesse he will be the Antichrist threatned by S. Paule in his second Epistle to the Thessalonians to come into the Church, and to take vpon him to sit in the Church of God, and to chalenge to be worshipped of al, as though he were God himselfe.

2. Thes 2.

Vppon the which principles aforesayd, being truely gathered out of the word of God by Christes example and doctrine, it must néeds necessarily follow, that the Pope, or Bishop of Rome doth falsely vsurpe and clayme

clayme to haue any authority o-
uer Princes and Magistrates
hære in earth, and in this world:
for Christ refused to be made a
King in this world, he also re-
fused to be a diuider or a iudge
in temporall and worldly mat-
ters, making a distinction there-
by of his spirituall and heauenly
gouernmẽt in turning the harts
of men by the power of the holy
Ghost, to his holy and heauenly
will, without vsurping any
worldly or forcible authoritie,
whereby he playnely distingui-
shed his spirituall and heauenly
gouernment, full of peaceable
mildnesse,

Iohn. 6.
Luc. 12.

mildneſſe, from the authoritie of the forcible gouernment of Princes appertaining to theyr temporall ſword giuen to them of God to be drawne and vſed by them to his heauenly glory, and yet not to be reſiſted, howſoeuer they abuſe their princely authoritie giuen to them of and from God.

Certayne

Certayne principles vſed by Doctor Allen, and his *Ieſuites and ſeminaries, for* the approuing of their trayterous popiſh doctrine.

FIrſt, they take it for a maxime of their doctrine, that the Pope is ſupreme head of the Church of Chriſt, with power to depoſe Princes. 1

Secondly, they take it for a principle, that the word of God and the doctrine of Chriſt is none otherwiſe to be allowed, nor to be accepted, but as the Church of Rome ſhall interprete it. 2

Thirdly,

3 Thirdly, they take it for a principle, that traditions, and the decrées of the Pope and of the Church of Rome ought to be imbraced, and to be obeyed with as good credit, as the sincere written word of God.

4 Fourthly, they take it for a principle, that whatsoeuer is decréed in earth by the Pope and his Church (howsoeuer it swarueth from the word of God) yet that the same decrées are established by God in heauen.

5 Fiftly, they take it for a principle, that the Popes Church can not erre, and therefore the doctrine

doctrine of the fayth of Christ ought not to be alleadged to reproue the doctrine of the faith of the Church of Rome.

Sixtly, it is taken for a principle, that although the Church of Rome do at this day make another Interpretation of the word of God, than was made in the primitiue Church by the Apostles and their first successors, that yet the Church of Christ is bound to allow of this new interpretation of ỹ Church of Rome. 6

Seauenthly, they take it for a principle, that no disputation 7

is

is to be allowed against these principles of the Churche of Rome, for although the voyce that came from heauen to the Apostles in the Mount, willed the Church of Christ to giue eare to the beloued Sonne of God, which voice was, This is my dearely beloued Sonne, heare him: yet the Pope sayth, that the Church of Christ must giue eare to the Churche of Rome, and not to the voyce of Christ himselfe sounding in his holy word.

8 Eightly, the Church of Rome doth take it for a principle, that there

there are as many Mediators betweene God in heauen and mē in earth, as there be Saints canoniſed & allowed for Saints by the Pope and his Church of Rome.

Ninthly, the Churche of Rome doth take it for a princi- 9
ple, that there bee as many me- diations propitiatorie for the ſaluation of men, as there bee ſacrificing Maſſes ſayd in the Church of Rome.

Tenthly, if theſe aforeſayd 10
be true principles, then Doctor Allens ſaying is alſo true, that it is lawfull for any Engliſh

Gentleman in the Low Countries to betray the trust committed vnto him for keeping of Townes, so that the same treason doe serue the turne of the Catholique Maiestie, which is Doctor Allens newe terme.

A com-

¶A comparison to bee made betweene the Spirituall gouernment of Christ his Church, and the worldly gouernment of Antichrist his Church.

IN the Apostles time, and in the Primitiue church, before Kings & Princes were christened: The Church of Christ did winne a great parte of the world to their Church by preaching of the faith of Christ, and by the power of suffering of Martyrdome for the same. Act. 4. & 11.

In the time of Antichristes

supremacie in the Church of Rome, the same Church hath wonne a great part of the world to their Church by worldly tyrannie, and by prouoking of Princes to be the butchers and murderers of the Saincts of God.

Rom. 13. In the Apostles time &c. The Church of Christ taught the Church to be obedient to al maner of ordinance of temporall gouernment, whether it were to the King as to the chiefe gouernour, or it were to the Magistrates appoynted vnder him.

In the time of the Popes tyrannie

rannie in the Church of Rome, the ſame Church hath taught, that the Pope is ſupreme head ouer the temporaltie and ſpiritualtie throughout the worlde, not onely in ſpirituall gouernment, as Chriſt tooke vpon him onely, but alſo in temporall gouernment vſurping ouer Kings and Princes.

In the Primitiue Church aſ ſoone as Emperors and Kings were chriſtened, the ſayd Emperors and Kings ioyned their temporall ſword to the maintenance of the doctrine of Chriſt, in the ſpirituall gouernment of

his Church, and so the Emperors and Kings bare not their swoorde in vayne, but stretched the same out forcibly to the glorie of God.

In the time of the Popes tyrannie, the Church of Rome hath shaken off the yoke of the tempozall Swoorde, whereunto Christ himself and his Apostles were subiect, and the same Church of Rome hath taken the bridle in their teeth to vsurp Tempozall gouernement ouer Kings and Princes, as though Kings and Princes were slaues subiected to ỹ pope his tyranny.

Christ

Chriſt at his time appoynted Phil. 2.
came into the woꝛld to take vp-
pon him the ſhape of a ſeruant,
and to ſubmit himſelfe not one-
ly to all tempoꝛall gouernment,
but alſo to cruell death, that
hée might reconcile thereby his
Church vnto God his father,
and thereby alſo to redeeme his
Church from the power of Sa-
than.

The Antichriſt of the Church
of Rome came into the woꝛlde
at his time appoynted to tyꝛan-
niſe vpon the Saincts of God,
and to abuſe the woꝛld with all
lying ſignes and wonders, as

was prophesied by S. Paule in his second Epistle to the Thessalonians: The which Antichrist in the Reuelation of S. Iohn is called the whore of Babilon sitting vpon seuen mountaynes, figured by seauen heads of a Beast: And also in the same Reuelation, the number of the Beast is noted to be 666. The which number of the 7. hilles, the Primitiue Church hath noted to be the seate of the Citie of Rome: And the which number of 666. the Primitiue Church hath also noted to bee the number of yeeres from Christ his

passion

paſſion, vntill the time that Boniface the Biſhop of Rome was allowed to bee the Biſhoppe of Biſhops, or to bee the ſupreme head of ꝑ Church, by ꝑ authoritie of Phocas the Emperour, ꝑ murdered his Maiſter Maurice, and ſo vſurped the Empire.

Chriſt himſelfe taught his Church to take vp their croſſe and to follow him: the which croſſe of Chriſt, ſignifyeth an humble ſubmiſſion to ſuffer all kindes of troubles or calamities that may happen vnto a Chriſtian for the true profeſſion of the fayth of Chriſt. Mark. 8.

The Antichrist of Rome hath taught his Church to crucify, to destroy, and to betray all Princes and all people, that will not acknowledge him to be supreme head of the Church of Christ, and to be as it were the onely Christ in earth, with power to commaund heaven also.

1. Pet 3. Christ hath taught his Church to be so humble, and to be so faithfull in their conuersation, that they that are without the Church, as heathenish people, may be wonne to the Church of Christ by the faithfull conuersation of the members of the

sayd

ſayd Church of Chriſt.

The Antichriſt of Rome hath taught his Church to breake their faith with ſuch as they accompt to be heretiques, and contrary to all humanitie trayterouſly to ſeeke their death, whether they be princes or magiſtrates, or other inferior men, the which inhumanity doth far differ from the charitable doctrine of Chriſt.

Chriſt hath taught his Church to beleeue, that there is a holy Catholique Church, being a communion of Saincts (whereof Chriſt onely is the head) that

Act. 4. Iſay. 49. and 54.

do onely take hold of the merits of Christ his passion by fayth, for the obtaining of their saluation.

The Antichrist of Rome hath taught his Church to beléeue howsoeuer and whatsoeuer he and his Church of Rome doth teach them to beléeue, and that to beléeue as the Churche of Rome beléeueth, is the onely way and meane of their saluation, because by the Romish doctrine their Church is aboue the word of God.

Luc. 17. Christ hath taught his Church to humble themselues so farre and

and ſo lowe in the ſight of God, that they muſt dayly pray for the forgiuenes of their ſinnes, and to acknowledge themſelues to be vnprofitable ſeruants whē they haue done all that is commanded them, as nēere as fraile fleſh will ſuffer them to do.

The Antichriſt of Rome hath taught his Church to chalenge vnto themſelues power and ability to fulfill the lawe of God, and alſo by the woꝛkes of ſupererogation, to deſerue moꝛe at Gods hands, then his holy law doth binde them vnto, ſo that they may ſell their ſuperfluous

merites

merites to merite heauen for o-ther men.

Rom. 6. Christ doth note his Church with this marke, that among them the word of God is truely preached, and his holy Sacraments are duely administred, according to the prescript rules of the word of God, written by the instruction of the holy spirit of God.

The Antichrist of Rome hath also certayne marks to note his Church by, which is the obseruation of the decrées of the Church of Rome, and the obseruation of many mo Sacra-

ments

ments than God hath appoin-
ted to his Church by his holy
written word, in the which
Church of Rome alſo the Sa-
craments of Chriſt are proph-
ned, by baptizing of Bells, and
by many other exorciſmes, and
by gelding of the Lords Sup-
per, in cutting off the halfe
Communion from the people.

Chriſt hath not tyed his
Church to any certayne nation, Mark. 16.
nor to any certayne place, but
that ſo many of all nations, and
ſo many in all places as doe
faithfully beléeue to be ſaued by
the merites of Chriſt his paſ-
ſion

sion onely, these are the faith-full children of Abraham, and the true members of Christ his Church.

The Antichrist of Rome hath tyed his Church to the Sea and seate of the Bishop of Rome, and to the company of Cardinals and shauelings that liue in and vnder the chaire and seate of the supremacy of the Church of Rome, wherein, the word of God is ouerruled and strayned to the interpretation and wilfull decrées that exalt the pompe of the sayd Church of Rome.

The immaculate sonne of

God

God Chriſt Jeſus taught his Churche to reuerence the holy and vndefiled law of God written in tables of ſtone by the finger of God, and deliuered vnto Moſes: And the ſame immaculate Lamb of God did ſo expound the perfection of that lawe conſiſting in loue firſt towardes God, and ſecondly towards our neighbour, that he did make that perfect lawe of God to be as it were a pure glaſſe to his Church, wherein they might ſée their owne imperfections and breaches of that perfect law of God to be ſo hey-

Math. 5. and 7.

Rom. 12.

Rom. 3. & 7. & 6.

nous in Gods sight, that the sayd Church was taught thereby to make the same perfect law of God to be their schoolemayster to driue them to Christ.

The Antichrist of Rome hath taught his Church lightly to esteeme of the same perfect lawe of God, as though the same perfect lawe of God were in their power, and in their ability fully to accomplish and to perfome: and to the end that Antichrist might make his Church of Rome to thinke that they were of power to fulfill and to accomplish the same perfect law

of

of God abſolutely, he doth teach his ſayd Church to obſcure and darken the bright glaſſe of that pure and perfect lawe of God, and to the ende that he might maintaine the Idolatries of the church of Rome which brought a glorious gayne vnto him by pilgrimages, &c. he cauſed his Church to hide and to ſuppreſſe the ſecond commaundement, that ſo horribly did ſet forth the odiouſnes of the Idolatry and ſuperſtition.

Chriſt by his Apoſtles taught his Church, that being iuſtified by fayth, they are at peace with Rom. 5.

God, which is no outwarde worldly peace, but an inwarde heauenly peace, a peace of conscience iustifieng the faithfull members of Christ his Church, a peace instilled into the faithful hearts of Christ his Church by the holy spirit of God, the which spirit teacheth our spirits that we be the sonnes of God, & heires together with Christ, & this heauēly peace is assuredly imbraced by ꝑ fayth of Christ in the hearts of the true beléeuers, that they haue no doubt of theyr Iustification in the merits of Christes passion.

Rom. 8.

The

The Antichriſt of Rome by his Miniſters, doth teach his Church to doubt of their ſaluation and iuſtification, becauſe they teach their Church that no man is iuſtified by faith onely in the merites of Chriſtes paſſion, but that they are iuſtified partly by faith, and partly by their owne works, and that not in the ſight of the worlde onely, but alſo in the ſight of God: for the Popiſh doctrine is to his Church, that faith and iuſtification by faith doth conſiſt in the power of their owne will, and not in the power of the Spirite

of God onely that giueth faith and ruleth and frameth the will of the true Church of Christ, as Christ taught S. Peter whē he had confessed, Thou art Christ the sonne of the liuing GOD: wherevnto Christ answered him, Blessed art thou Simon the sonne of Jonas, for flesh and bloud hath not opened this vnto thee, but my father which is in heauen, according to another saying of Christ, No man can come vnto me except my father shall drawe him: But the Antichrist of Rome doth teach his Church, that it is a presumption

to

to beleeue that they are iuſtified by faith in the merites of Chriſtes paſſion onely, as though ſaluation and iuſtification were not the free giftes of God only, but as though ſaluation and iuſtification did ſpring of the will workes of man, and out of the power of mans will partly, and partly by faith in Chriſt Jeſus.

Chriſt teacheth his Church, ſaying, Learne of me for I am humble and lowlie of ſpirite. Math. 11.

Antichriſt teacheth his church, ſaying, Learne and looke vpon mee, for I am hee that exalteth himſelfe aboue all that is called

God: and I wil sit in the temple of God (which is his Church) and there I will be worshipped as if I were God.

Now it is good to note hereby what difference there is betweene the spirituall kingdome and spirituall gouernment after Christ his doctrine taught in his holy word: And the worldly kingdome and the tyrannous gouernmēt vsurped by the Antichrist of Rome, who teacheth the allowance of Idolatrie, and the allowance of Images to be Idolatrously worshipped in the Church, and for a more notable

spectacle

ſpectacle thereof, hee alloweth the Trinitie to bee ſet foorth by Images, as namely, he alloweth the Father of heauen to bee pictured like vnto an olde man, contrarie to the expreſſe worde of God forbidding Images to be made of God: and contrarie to Chriſtes doctrine Antichriſt doth teach that God the Father ſhould not onely be worſhipped in ſpirit and in trueth, as Chriſt taught the woman of Samaria: But alſo Antichriſt doth teach that G G D the Father ſhould bee Idolatrouſly worſhipped in Images: wherefore

I doe suppose that I may conclude with S. Paule, being offended with ỹ Church for straying and wandring from the doctrine of the faith of Christ: some of the which Church saying, I holde of Paule: some other saying, I hold of Apollo: and some other saying, I hold of Cephas, that is to say, of Peter: whereunto S. Paule sayd, what, is Christ deuided? or was Paule crucified for you? or were you baptised in the name of Paule? But I thanke GOD, sayth he, that I baptised none of you saue the house of Stephana

1. Cor. 1.

and

and a fewe other, leaſt it might haue bene ſayd, that I had baptiſed in my owne name. And there S. Paule alſo ſayth, what is Paule? what is Apollo? or what is Peter? onely Miniſters are we, ſayth he, by whom you haue beleeued. Now, if Paule and Peter, and the other Apoſtles and Preachers of the Goſpell were only Miniſters, then where is the foundation of the Pope and of his worldly tyrannie? And where is the kingdome of Antichriſt founded, ſauing onely by the whore of Babilon ſitting in the Citie founded

ded vppon the seauen hilles at Rome, & beginning his raigne according to the number of 666 aforesayd.

1. Iohn. 4. Christ doth teach his Church by S. Iohn the Euangelist, that they ought to prooue the Spirites whether they bee of God or not: for euery Spirite (sayth hée) that confesseth that Iesus Christ is come in the flesh is of God, and euery Spirite that doth not confesse that Iesus Christ is come in the flesh is not of God.

Héere is to be noted, that since the Euangelist S. Iohn doth set

ſet downe to the Churche of Chriſt what proofe they ought to make of all mens doctrines, to knowe whether they do ſpeake according to the ſpirit of God, or according to any other ſpirit ſeduced by Satan, therefore we ought to examine this proofe ſet downe by the Euangeliſt S. Iohn with great reuerence, and with great diligence.

Now we ought to be the more carefull hèerein, becauſe this triall and proouing of the ſpirits conteyned in all mens doctrines is ſuch a proofe, as wherevpon our ſaluation, or condemnation doth

doth depend, and therefore this confession of Jesus Christ to be come in the flesh, is a matter of
Mark. 16. great weight, and a matter of great moment, and doth conteyne as much in effect, as the precept that Christ gaue vnto his Apostles immediatly before his departure from them into heauen, at what time he bid them goe into all the world to preach, That he that is baptized, and doth beléeue, shall be saued, and he that beléeueth not, shall be condemned.

Also the same confession of
Math. 16. Jesus Christ to be come in the flesh,

flesh, is the same doctrine of faith that S. Peter confessed, when he answered to Christ, saying: Thou art Christ, the sonne of the liuing God. And likewise the same confession of Jesus Christ to be come in the flesh, is the same substance of doctrine that S. Paule taught the Church of the Ephesians, in the second Chapter of his Epistle to the Ephesians, where he saith, That the same Church is builded vpon the foundation of the Apostles and Prophets, Christ himselfe being the head corner stone of their building: for Ephes. 2.

for the Prophets taught the Churche that Christ was to come in the flesh, and the Apostles doctrine doth now teach the Church, that Christ is come in the flesh.

Wherefore now we must examine what is the true sence of this cõfession, that Jesus Christ is come in the flesh, that is to say, we must examine whether this confession do conteine the true doctrine of the fayth of Christ, or not, and whether this confession of faith be the rocke wherevpon Christ hath builded his Church, and whether this

confession

confession of Christ to be come in the flesh, be the true foundation of the Apostles and Prophetes, wherein Christ is the head corner stone, according as S. Paule doth teache the Church of the Ephesians, or not.

And it séemeth to be verye playne, that this confession of Christ, to be come in the flesh, and this precept and doctrine of Christ, saying: Whosoeuer is Baptized, and doth beléeue, shall be saued: and the sayde confession of Peter, saying, Thou art Christ, the sonne of

the liuing God, and the foundation of the Apostles and Prophets, Christ himselfe beeing the head corner stone whereupon the Church of the Ephesians was builded, and also the doctrine of S. Paule, saying:

1. Cor. 3. Another foundation can no man lay, than that which is layde, which is Jesus Christ: all these sentences seuerally and generally do teache the doctrine of faith in Christ Jesus for the saluation of all the members of Christ his Church.

Wherefore we ought to consider, that this doctrine of

fayth

fayth is neyther a doubtfull fayth, nor yet a dead fayth, but it is a liuely fayth inspired into the harts of the true beléeuers by the holy spirit of God: and it is such a liuely faith as worketh through charity, according to the Apostles doctrine. Galath. 5.

But how doth this doctrine of fayth agrée with the doctrine of S. James, saying, That a man is iustified by works, and not by fayth onely: and the same S. James asketh the question, saying: Was not Abraham iustified by works, when he offered vp Isaac his sonne Iacob. 2.

at Gods commandement: so you do sée that fayth wrought with hys workes, and by hys workes his faith was made perfect, and the Scripture was fulfilled, which sayth, Abraham beleeued God, and it was imputed to him for righteousnes, and he was called the frend of God: ye sée then how that of works a man is iustifyed, and not of fayth onely.

Héere the Iesuites, and the Antichrist of Rome do take hold of this saying of S. James aforesayd, to denye the doctrine of Iustification by faith with-

Rom. 3.

out

out wozkes, and the reaſon is, that they will not make a true diſtinction betweéne Juſtification in the ſight of God, and Juſtification befoze the wozld in the ſight of men. Iacob.2.

Wherefoze the true members of the Church of Chziſt muſt make this diſtinction following, that is to ſay, Juſtification in the ſight of God is by fayth onely in the merites of Chziſtes paſſion, and Juſtification befoze the wozld in the ſight of men is not knowne noz ſéene but by good wozkes, to the outward eyes, and outward Rom.3. Iacob.2.

vnderstanding of men, accor-ding, as S. James saith, Shew me thy faith by thy works, and I will shewe thée my faith by my works.

Hérevpon it is to be noted, that Justification by faith one-ly is the true Justification in the sight of God, because God that séeth the hart, knoweth the fayth of a man to be a fayth that worketh through charity, be-fore the faythfull man doth shewe forth hys fayth by good works.

And agayne, God that séeth the hart of man, doth knowe the

the man beforꝛe hand that hath but a dead fayth, which worꝛketh not thꝛough charity: the which fayth, S. James doth call a dead faith, and like vnto the fayth of Deuils, which is barren, and bꝛingeth fꝛoꝛth no gꝛod wꝛoꝛkes, and therefoꝛe the Deuils dꝛo beléeue and tremble. Iacob.2.

But this diſtinction afoꝛeſayde of Juſtification befoꝛe God, and of Juſtification beforꝛe men, the Antichꝛiſtian Churche of Rome will in no wiſe acknowledge, becauſe they will not allowe gꝛod wꝛoꝛkes to Hebr.11.

be the fruites of fayth, as a good
tree bringeth forth good fruites,
and as a Justified man by fayth
bringeth foorth good workes
Ephe. 2. through charity.

But the Antichristian Church
of Rome will nedes holde, that
a man is Justifyed in the sight
of God, partly by fayth, and
partly by good workes, as
though the true faythfull man
were not ordeyned of God by
the gift of fayth to bring foorth
good workes to hys glory, but
as though the merite of mans
saluation should be but partly
attributed to the mere merites

of

of Chriſt his paſſion, and partly to be attributed to the merite of the frée will wozkes of man himſelfe.

Chriſt doth teache his Apoſtles by the name of hys Church, ſaying: Yée are the light of the wozld, a City that is ſet on an hill can not be hid, neyther do men light a candle, and put it vnder a buſhell, but on a candleſticke, and it giueth light vnto all that are in the houſe: Let your lightes ſo ſhine befoze men, that they may ſée your good wozks, and glozifie your father whiche is in Math. 5.

heauen.

This light that Christ sayth, was to shine in the Apostles conuersation to the glory of God the father, must nedes be vnderstanded to be the light of faith, ꝑ worketh through charitie, for that light was in the Apostles inspired by the holy spirit of God before the same light did breake out into good works by their holy conuersation.

Rom. 8.

But let vs consider the definition of faith according to the word of God: for first S. Paule sayth in the 10. Chapter to the Hebrewes, that the iust shal liue

Hebr. 10.

by

by faith; but if any withdrawe himſelfe, my ſoule ſhall haue no pleaſure in him, but wee are not they which withdraw our ſelues vnto perdition, but follow faith vnto the conſeruation of the ſoule. And immediatly following in the 11. Chapter to the Hebrewes, the definition of faith is as followeth. Now faith is the ſubſtance or grounde of things which are hoped for, and the euidence of thinges which are not ſeene. Hebr. 11.

By this aforeſayd it appeareth, that the light which was in the Apoſtles was no dead light,

light, but a shining light of faith by good workes to the glorie of God, and therefore he sayth, the
Rom. 1. iust shall liue by faith: and by the definition of faith, and by the
Heb. 10. wonders that S. Paule sayth immediatly after the sayd definitiõ, that the faithfull wrought by the mightie power of their faith, It is euident that the true faith of Christ is mightie in operation, and is no idle faith, but a working faith: for faith is the ground of things which are hoped for, and no man can hope for saluation by a fruitles faith.

But here is to be noted, that no

no man is iuſtified by the merite of faith, no more than he is iuſtified by the merite of workes: wherefore this saying that wee are iuſtified by faith onely, is none otherwiſe to bee imputed vnto faith onely, but as faith is the onely inſtrument, or the ſpirituall hand whereby wee take hold and doe apprehend the merits of Chriſtes paſſion in faithfully beleeuing that wee are ſaued therby: and this is the working faith of the Church of Chriſt according to the Scripture. Rom. 3. Heb. 11.

But the Church of Rome doth

doth not allowe of this faith, and they wil haue no other faith but a faith that doth beleeue as the Churche of Rome beleeueth: The which Church of Rome, Antichrist will haue to bee the Church of Christ, The which he calleth the Catholique Church.

But the Primitiue Church did call the Church of Christ, Catholike, because it was vniuersall, and not tyed to the Iewes Churche at Ierusalem, nor to the Church of the Donatistes in Aphrica, nor to the Church of Rome in Italie,

nor

noꝛ to any certaine place : foꝛ this woꝛde Catholike, impoꝛteth vniuerſall : and therefoꝛe if the Church of Rome ſhould ſpeake Engliſh, in ſtead of calling their Church Catholike, they ſhould name their Church to bee the vniuerſall Church of Rome, which is a contradictoꝛie in it ſelfe : foꝛ the Church of Rome is and was a particular Church, when S. Paule wꝛote therevnto: and therefoꝛe cannot truely bee taken foꝛ the vniuerſall Church of Chꝛiſt, that is neither bounded noꝛ tyed to any place.

Hereby

Hereby you may perceiue that the true Church of Christ is no particular Church, but is an vniuersall Church of Christ, not limited nor tyed to the seate or place of the Bishop of Rome, nor to any other Bishops seate or place, because the Church of Christ is the bodie of Christ, and Christ himselfe being the head thereof sitteth in heauen vpon the right hand of God the Father, and he hath left no Uicar in earth; no more in Europa, than he hath left any Uicar in Asia, or in Affrica: So that it is without the Scripture or ra-

ther

ther againſt the Scripture to tye the Church to the Biſhop-ricke, or to the ſeate, or to the place of Rome; but rather the chalenge that the Biſhoppe of Rome doth make, or rather doth wrangle, or fight to force men to beleeue that the Church of Rome is the true and vniuerſall Church of Chriſt; the ſame is to be taken for the doctrine of Antichriſt, and the Biſhoppe of Romes chalenge to tye the Church of Chriſt to his ſeate at Rome, doth proue him to be the very Antichriſt himſelfe threatned by the Scripture to come 2. Theſſ. 2

into the worlde to exalt himselfe aboue all that is called God.

By that which is aforesayd, ye may perceiue euidently that the Church of Christ is the bodie of Christ, and that Christ himselfe being the onely head thereof sitteth in heauen, vnto whom all the Climates of the world, and all the places of the earth are equally subiect. And therefore it is a great absurditie, and it can bee none other but the doctrine of Antichrist, to teach or to say that the vniuersall Churche of Christ is

tyed

tyed to the Bishoppes seate of Rome, or that the Bishoppe of Rome is the head of the vniuersall Church of Christ: for if the Church of Christ bée but one bodie, how vniuersall soeuer the Church bee, Then it must needes follow that the same bodie of the vniuersall Church of Christ hath also but one head, which is Christ himselfe, being the onely Sauiour of his bodie. And therefore since the Church of Rome and the Bishop thereof doth falsly chalenge himselfe to be the head of the Church of Christ, it must needes followe

that

Of Christ his Church

that the sayd Bishop of Rome
is the very Antichrist that
persecuteth the true v-
niuersall Church
of Christ.

FINIS.



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